THE LATTER-DAY SAINTS'

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"Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David" (ISAIAH 55: 3).

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DISOBEDIENCE TO GOD'S LAWS THE CAUSE OF THE WORLD'S MISERY.

BY ELDER DAVID O. MCKAY, OF THE COUNCIL OF THE TWELVE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

I SELDOM, if ever, approach this duty of standing before an audience without a feeling of timidity; and I sincerely pray that the Spirit of the Lord will remove that feeling from me now as it has on other occasions. I desire to keep in harmony with His Spirit, and with the spirit of this most excellent conference. I testify that we have received the word of the Lord, and I am sure that all of those who have been in attendance at these meetings will bear the same testimony. I rejoice in the gospel of Jesus Christ. I rejoice in the faith and assurance I have that God is guiding this people, and that He will overrule the destinies of nations so that the gospel of Jesus Christ may be preached in all the world as a witness before the end shall come.

John, the beloved disciple, once wrote, as we find in I. John, 4th chapter and 8th verse, "He that loveth not knoweth not God; for God is love," and, in harmony with this truth, the poet sings:

"Earth, with her ten thousand flowers,
Air, with all its beams and showers,
Heaven's infinite expanse,
Sea's resplendent countenance,
All around and all above,
Bear this record, God is love."

I am not one of those who see in this world-catastrophe the hand of God as its cause. I do not believe that God has caused the misery, the famine, the pestilence, and the death that are now sweeping

the war-torn countries of Europe. I do believe that the conditions of the world to-day are a direct result—an inevitable result, of disobedience to God's laws. I was surprised to read recently, in a current magazine, the expression that came from a school of free thinkers in London. Prominent men in that city were discussing the problem as to the effect that this world-war would have upon Christianity. One of those men recorded his views as follows:

"Never have the souls of men been more sorely tried than at present. Across Europe rolls the roar of guns. Peaceful villages burst into flames. Ships of death sail the midnight sky and rain murder on the innocent. At every moment brave men are slain. Under the weight of overwhelming calamity the world staggers and groans. Was this all designed before the foundations of the earth were laid?" Then he asks:

"How then can one worship the Designer? Is it a by-product, an undesigned and unexpected result of creative power? How then can omnipotence exist? Does not the state of Europe make the belief in God a superstition? In the shadow of the immense disaster the figure of the living Father recedes into dim and formless outlines. Trust in His care grows faint and feeble. Human tears blur the vision of eternal bliss as human love has quenched the fires of hell."

Such men certainly have lost the vision of the Creator as being a God of love. In answer to this gentleman, I cannot but repeat the words of the Redeemer: "Ye do err, not understanding the scriptures." I think, too, the words of Shakespeare are appropriate in which he said:

"This is the excellent foppery of the world, that when we are sick in fortune,—often the surfeit of our own behavior,—we make guilty of our disasters the sun, the moon, and the stars; as if we were villains by necessity; fools by heavenly compulsion; * * * and all that we are evil in, by a divine thrusting on."

I believe that God is love, that He is our Father and desires the happiness and eternal life of His children. Indeed, this is His glory, "to bring to pass the immortality and eternal life of man." He has placed man upon earth and, as He revealed to the Prophet Joseph, as recorded in the 19th section of the Doctrine and Covenants, "He gave to man that he might be an agent unto himself." Men may choose the right or they may choose the wrong; they may walk in darkness or they may walk in the light; and, mind you, God has not left His children without the light. He has given them, in the various dispensations of the world, the light of the gospel, wherein they could walk and not stumble, wherein they could find that peace and happiness which He desires, as a loving Father, His children should enjoy, but the Lord does not take from them their free agency.

The Prophet Lehi, in speaking to his son Jacob, bears testimony to that truth in unmistakable terms. He says: "Wherefore, the

Lord God gave unto man that he should act for himself. Wherefore man could not act for himself save it should be that he was enticed by the one or the other." And then, in the 27th verse: "Wherefore, men are free according to the flesh, and all things are given them which are expedient unto man, and they are free to choose liberty and eternal life through the great mediation of all men, or to choose iniquity and death, according to the captivity and power of the devil, for he seeketh that all men might be miserable like unto himself."

God is watching over the destiny of nations. Someone has said, "There is a divinity that shapes our ends, rough-hew them as we may." We may "rough-hew our ends," we may choose our course, but God will overrule our acts and the acts of nations for the consummation of His divine purposes. If what that free thinker in London says were true, that God *designed* all this misery to come upon the nations, we should read the maxim just quoted, in this way: "There is a divinity that shapes our ends rough—hew them as we may."

God is standing in the shadow of eternity, it seems to me, deploring now the inevitable results of the follies, the transgressions and the sins of His wayward children, but we cannot blame Him for these any more than we can blame a father who might say to his son, "There are two roads, my son, one leading to the right, one leading to the left. If you take the one to the right, it will lead you to success and to happiness. If you take the one to the left, it will bring upon you misery and unhappiness and perhaps death, but you choose which you will. You must choose; I will not force either upon you." The young man starts out and, seeing the allurements and the attractiveness of the road to the left, and thinking it a short cut to his happiness, he concludes to take it. The father knows what will become of him. He knows that not far from that flowery path there is a mire-hole into which his boy will fall; he knows that after he struggles out of that mire-hole he will come to a slough into which he will flounder. He sees others who have chosen that path in that same slough, and he knows that in their struggle to get on dry land there will be fighting. He could see it long before the boy reached that condition, and he could, therefore, foretell it. The father loves the boy just the same, and would still continue to warn him and plead for him to return to the right path.

God, too, has shown the world, through His prophets in ages gone by, that many of His people, individuals as well as nations, would choose the path that leads to misery and death, and He foretold it, but the responsibility is upon those who would not heed God's message, not upon God. But in His infinite wisdom, He will overrule these transgressions for the good of all His sons and daughters. His love for them is already manifest, for great as is the destruction that is now sweeping the world, greater will

be the good that will come out of it through God's love for His children. When, for example, these nations, prompted by bitterness, some of them: selfishness, enmity, fear, or other feelings contrary to the spirit of the gospel and the spirit of love, began to grapple with each other's throats, they could see that to succeed they needed the highest efficiency of the manhood of the country; so what did they do? Russia forbade her people to drink vodka, France prohibited the use of absinthe, England, Italy, and other nations restricted their people in the use of intoxicants, thus testifying to the world that indulgence in strong drink is destructive of the manhood of a nation. It matters not, as far as the lesson is concerned, whether after the war those nations again throw down the bars, the testimony to the world is already given. When they needed young manhood at its highest efficiency they had to accept one of the commandments of the Lord as He revealed it. They do not call it that, but you know what it is, and the world will never forget after this, that we need efficiency of manhood in times of peace just as much as we need it in times of war. It is my opinion, however, that they will never go back to it, never.

Thus, in this one great thing of temperance, a great blessing will come to the world. Suppose, as it is estimated, that perhaps an average of fifteen hundred men die on the battlefield every day, and will continue to die at that rate until the war is over. Half a million men a year, not counting those who are missing and who are wounded—it is a terrible loss. But do you know that in America alone the violation of God's law by indulgence in strong drink is rushing to a premature death over two thousand every day? It is estimated that every year in America alone more men are sent to a premature death by alcohol than have been killed on the fields of battle for the last two thousand years.

At a convention of insurance men held recently, men said that through the prohibition of vodka in Russia alone, that nation is saving fifty thousand men annually. Can anyone, in view of that, stand aside and not see the hand of God working?

Another thing. The other day, almost within twenty-four hours, the shackles of dynasty were torn from the limbs of Russia, and millions of people set free. One hundred thousand prisoners are now either at home, or are marching over the snows of Siberia back to their homes and freedom; and it looks as if Russia will have a government "by the people, of the people, and for the people." Many years ago the Lord said to the Prophet, speaking of America, "No king shall ever rule this land." It was the land of the free; and it has become an ensign to the whole world. In this land was first revealed, in this dispensation, the gospel of Jesus Christ. As thrones topple and monarchies crumble, you will see that the people who are given their free agency will begin

to appreciate the principles of self-government, preparatory to their accepting the gospel of Jesus Christ, which is the perfect law of liberty. I can see in all this a step toward a truer brotherhood—a preparation for the Millennium. It may yet be far in the future, no one knows, but I can see Divine influence overruling the destiny of nations, at least preparatory to the preaching of the gospel of Jesus Christ.

One of our poets sees the same things, and writes:

"Oh, Lord, God of Hosts, whose hand
Dominion holds on sea and land,
In peace and war Thy will we see,
Shaping the cause of liberty.
Nations may rise and nations fall,
Thy changeless purpose shapes them all."

In conclusion, fellow workers, men holding the priesthood of God, what is the responsibility resting upon us as God's servants? Oh, how happy we should be that we are living in this land, the best in all the world,—this nation the most glorious, guided by the constitution inspired by God. Thankful? Why, that fact alone ought to make every American bow down and thank his God for the blessing of liberty that he enjoys. In addition to that, however, you and I have the greatest blessing that can come to man—membership in the Church of Christ and a testimony that God lives and that He loves His children. If we do appreciate it, I think we cannot shun the responsibility or fail to sense the responsibility that rests upon us to bear that same message to the suffering people in the world. People in distress are going to look for liberty, they are going to look for succor. Not all men and women in those war-torn countries are going to say that God is not omnipotent. Only a few of the skeptics who do not know God and who are struggling in blindness can draw that conclusion. The honest millions are going to look for relief; and you, my fellow workers, must give that message which will lead them to peace, happiness, and salvation.

Only a few thousand may have the privilege of bearing that testimony abroad, but all the membership of the Church will have the opportunity to live in obedience to the gospel of Jesus Christ, and show that they are using their freedom, and their free agency in treading the path that leads to life eternal. We can do this by the observance of a thousand little things, especially by keeping our lives pure and unspotted from the sins of the world. Refrain from speaking ill of our neighbors, of creating contention, and of stirring up strife. The responsibility and opportunity comes to us to be an example to all the world. God help us so to be, that in thus conducting ourselves the Church may be an ensign to the nations, such as will indeed be a guide to them as they try to get back into the presence of their God, whom

they will recognize, some day, as a God of love and not one of destruction and hate. In the words of the poet, let us pray:

"For those who minister and heal
And spend themselves, their skill, their zeal,
Renew their hearts with Christ-like faith,
And guard them from disease and death;
And in thine own good time, Lord, send
Thy peace on earth till time shall end."

May the Lord grant this to His people, with His Holy Spirit to guide them, I pray in the name of Jesus Christ. Amen.

MINUTES OF THE IRISH CONFERENCE.

THE semi-annual gatherings of the Irish conference of the Church of Jesus Christ of Latter-day Saints were held at 15a Wicklow Street, Dublin, September 9th, 1917. The first intention was to hold this conference on the 2nd of September, but the date was changed for the accommodation of local saints. There were in attendance President George Brooks, Jr., and Elders Sidney L. Wyatt and Joseph H. Ririe, besides the local Priesthood.

The conference commenced at 11 a.m., with President George Brooks, Jr., presiding, by singing, "Sabbath morning comes with gladness." Elder Sidney L. Wyatt offered up the opening prayer. Continued by singing, "Did you think to pray?" A Sacrament thought was given by Elder Joseph H. Ririe. The Sacrament hymn, "While of these emblems we partake," was sung, and then the Sacrament was administered by Brothers Fred. Baker and Benjamin R. Birchall.

President Brooks, in welcoming all present, said, in part, that every word that is said in favor of peace helps to bring about that result. When we leave this earth, if we go armed with truth it will serve us eternally; if we are armed with error, we shall have that to unlearn. He then discussed Church organization, and the different offices in the Church.

The congregation sang, "I'll go where you want me to go."

President Benjamin R. Birchall was the next speaker. He compared the classification of books in a library to the way God classes His children. The companions of our boys and girls, he said, have a lasting influence on their later life. If they associate with bad companions, it is like rubbing a clean piece of wood against a charred one. He spoke of the resurrection, and our state hereafter.

The meeting closed by singing, "Sing we now at parting." Prayer by Brother Fred. Baker.

The second session commenced at 3 p.m. by singing, "High on the mountain top." Prayer by Brother William Youkstetter. Continued by singing, "I need Thee every hour." The names of the general and local authorities of the Church were presented by Elder Sydney L. Wyatt. All were unanimously sustained.

Sisters Nellie and Lena Youkstetter sang, "God bless our mountain home."

Elder Joseph H. Ririe spoke of the general disbelief in God which exists to-day. He also spoke of the restoration of the gospel, and related some of the manifestations of God in the early days, and the persecution of the Church.

Brother and Sister Birchall sang, "Shall we meet beyond the river?"

Elder Sidney L. Wyatt showed that the sceptical condition of the world is the fulfilment of prophecy. The speaker then referred to the prophecies on the apostasy, the restoration, and the gathering of all things in one.

Five members were ordained to the Priesthood.

The meeting concluded by singing, "O my Father." Prayer by Brother George Hetrich.

The evening service commenced at 7 by singing, "How firm a foundation." Prayer by Brother Charles Horlacher. Continued by singing, "The Spirit of God like a fire is burning."

Elder Joseph H. Ririe, the first speaker, showed the long period of apostasy which had existed, and then how many honest people were searching for truth. God, he said, is always willing to give His children all truth which they are able and willing to receive.

Elder Sidney L. Wyatt discussed the dual purpose of Christ's atonement, and the distinction between redemption, salvation, and exaltation. Christ is the Savior of those who make covenant with Him in baptism. As His people we are Abraham's seed, and heirs according to the covenant. From the Scriptures he proved the necessity, purpose, and mode of baptism, showing that it is not an ordinance for infants.

Sister Nellie Youkstetter sang, "I have read of a beautiful city."

President George Brooks, Jr., next spoke of the restoration of the gospel. He related how Joseph was promised that his seed should go over the "wall" (ocean) and write the Stick of Ephraim (Book of Mormon). He told how these prophecies had been fulfilled, and of the coming forth of the Book of Mormon and of the restoration of the Priesthood.

The congregation sang, "Dear to the heart of the Shepherd."

President Benjamin R. Birchall said, in part, we are not to blame if we are at variance with others in doctrine. Good people may be mistaken. All religions have some truth, yet man-made organizations have errors. The Church of Jesus Christ embraces all truth. Any truth any organization may have we have, and more.

The conference closed by singing, "We thank thee, O God, for a Prophet." Benediction by Brother William Youkstetter.

The meetings were well attended by saints and investigators. A good spirit prevailed through the conference. A Priesthood meeting was held on September the 11th.

SIDNEY L. WYATT, Clerk of Conference.

THE LATTER-DAY SAINTS MILLENNIAL STAR.

THURSDAY, SEPTEMBER 20, 1917.

EDITORIAL.

MRS. CORY IS MISTAKEN.

THE subjoined self-explanatory letter has been mailed to the Editor of the *Western Mail*, a paper published at Cardiff, Wales:

Sir:—In her letter dated the 6th of this month, Mrs. Cory asks, "How can Elder Richards say * * * that polygamy has not been taught since 1890, when the Mormon authorities themselves issued on April 9th, 1900, a volume called, 'Ready References' (especially for the use of missionaries), in which eleven pages are devoted to polygamy?"

The "Ready References" was not issued by the "Mormon authorities" but by a couple of elders who thought that their own studies in the Scriptures might be helpful to other missionaries. The first issue appeared in 1884, and subsequent issues were printed from the stereotype plates first made. In the first issue, I understand, there were some references to the subject of plural marriage, but shortly after the year 1900, while Elder Charles W. Penrose, of the Council of Apostles, presided over the European Mission, an edition was issued from which all references to that subject were eliminated.

Furthermore, the "Ready References" is not extensively used by missionaries, now. The "Articles of Faith," by Dr. James E. Talmage, has taken its place, and in that book the Manifesto of President Woodruff, prohibiting plural marriages, is given prominence.

Mrs. Cory refers to the investigation by the United States Senate of the charges made against Senator Reed Smoot in 1903. But she does not tell the end of the story. During that investigation witnesses were heard on both sides, and many things were said which were absolutely untrue. It all appeared in the report. But the outcome was that the United States Senate by its vote declared that Senator Smoot was entitled to his seat in the Senate, and that was equivalent to a vindication of the Church and a signal defeat of the opponents.

The trouble with Mrs. Cory is that she does not investigate for herself, but she takes her information second-hand from ill-informed, anti-"Mormon" sources.

Respectfully,

GEORGE F. RICHARDS,

President of the European Mission of the Church of Jesus Christ of Latter-day Saints.

Liverpool, September 12th, 1917.

AS THE DAYS OF NOE WERE.

Our Lord on one occasion declared that, "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be" (Matt. 24: 37-39).

From this we learn that the peculiar mission of Noah and the characteristics of the time in which he lived furnish a most important lesson to us who live immediately prior to the coming of the Lord before the establishment of His Millennial reign. "As the days of Noe were, so shall also the coming of the Son of man be." The subject is of timely interest to us, and can be considered with great benefit.

What were the outstanding features of the time in which Noah lived?

Noah was the great-grandson of Enoch. For three hundred and sixty-five years this remarkable patriarch (Enoch) preached the gospel to the people who lived before the flood, and gathered those who accepted his message into the City of Zion. In this city the presence of the Lord was manifested; "the Lord came and dwelt with his people, and they dwelt in righteousness." The people in Zion were all of one heart and one mind, and there were no poor among them, and, finally, "it came to pass that Zion was not, for God received it up into his own bosom" (Pearl of Great Price, Book of Moses, 7: 16-20; 31, 69). Enoch and the people of the City of Zion passed through an experience similar to that which those who live in the faith at the next advent of our Lord will experience, as Paul assures us, "Then we which are alive and remain shall be caught up together with them (the resurrected dead) in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I. Thess. 4: 17). The extraordinary event took place only sixty-nine years before the birth of Noah.

When the City of Zion had been taken from the earth, judgments were poured out upon the inhabitants that were left. This may be inferred from the expression used by Lamech, when his son Noah was born. "This same," he said, "shall comfort us, concerning the work of our hands, because of the ground which the Lord hath cursed." In the Pearl of Great Price the information is added that "there came forth a great famine into the land, and the Lord cursed the earth with a sore curse, and many of the inhabitants thereof died" (Book of Moses 8: 4). God withheld His temporal blessings from a rapidly degenerating world. There were untimely seasons, blighted crops, failing harvests, and havoc, in all probability, among the domestic animals by wild beasts. The spirit of prophecy still rested on Methuselah and Lamech,

the grandfather, and father. of Noah, and they looked forward to a day of rest and peace that would begin in his day. "The same shall comfort us."

But this deliverance was not to come without a terrible day of judgment. Men continued to grow worse in sin and to sink lower into the depths of moral degradation. Cain and his progeny, who are called "the children of men," had been separated from Seth and his descendants, "the sons of God," because God did not want them to live together. The former inhabited the land of Nod, while the latter dwelt in the land of Eden. But after the departure of Enoch and his Zion, it appears that iniquity abounded to such an extent that the sons of God, in the land of Eden, ignored the boundary lines God had drawn between them and the inhabitants of the land of Nod, and that they formed alliances with them of the most intimate nature. "The sons of God saw the daughters of men that they were fair" (Gen. 6: 2). Seduced by physical charms set off by external decorations, they ignored the divine injunction and in their home life broke down the partition between the church and the world. A time of general apostasy followed. "There were giants in the earth in those days," who filled the world with deeds of violence and corruption (6: 4, 5, 12, 13), which always go hand in hand. Such were the conditions of the world at the time of Noah. The apostasy was general. The principles of morality were ignored, and divine authority was set aside. Might domineered over right. Passion held sway over reason. Rapine, cruelty, lust were common, and the rich ground the poor into the dust under the weight of oppression.

Such, we say, were the days of Noah; so the days of the coming of the Son of man shall be.

Noah lived to see the general iniquity ripen, until, in the divine mercy, as well as justice, the flood came and purified the earth. He retained his integrity. He "walked with God," as Enoch had done. For nearly five hundred years he maintained his standing as a righteous man in the midst of the general depravity. Then the voice of the Lord came to him:

"The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth" (Gen. 6: 13).

The Lord went on to give instructions concerning the building of the Ark and its equipment. And it is recorded, to the everlasting credit of Noah, that, "According to all that God commanded him, so did he."

What a wonderful test of faith Noah was put to. What a stupendous work he was commanded to do. He was to build an immense ship, and make it the home of a complete collection of land animals. He was to make provision for these creatures,

as well as for himself and family, for a considerable time. While he was constructing his vessel and gathering together the animals, he was to preach repentance to a world of mockers and doubters. And his mission was to last for one hundred and twenty years. Can one realize what the position of Noah was during this period of trial? It is safe to say that he was expected to spend everything he had on the ship and its equipment; for a large vessel cannot be built at a small cost. God could have furnished a vessel miraculously, but He did not do that. He commanded Noah to build it himself. We sometimes talk of sacrifices for our religion, if we pay an honest tithe, or devote a couple of years to missionary service, but of Noah God required all he had, and he cheerfully obeyed. His faith did not stagger; his will did not rebel, although, undoubtedly, he was the object of universal ridicule and scorn. He simply did what God commanded him. Such was Noah, who lived to see the end of the antediluvian world, and who became the ancestor of new generations of men.

In our day and age we can find the same signs that marked the end of the world to which Noah preached. Religion is generally discounted among the children of men. The divine authority is set aside. The churches and the world are intermixed, so that no one can clearly see where either begins or ends. Iniquity is abounding, in secret, in many business affairs, in social circles, in politics. The earth is being filled with violence, as in the days of Noah, and this is but a result of the godless and God-defying education and training that have been the rule in many parts of the world for centuries. The world is groaning under deeds of oppression, corruption, murder.

Again the Lord has sent to the world a message of warning. The Prophet Joseph was raised up to cry repentance, as was Noah in his age. The Church of Jesus Christ of Latter-day Saints was founded by divine command to be an ark of refuge to all who should repent and believe the divine message he delivered. And for more than eighty-five years the warning voice of the elders of the Church has been lifted up, telling the children of men of the judgments that are to come, according to the Scriptures, before the coming of the Son of man.

We know that philosophers scorn the warning voice as unreasonable, for they do not acknowledge the hand of God in the affairs of the world. We know that religious leaders, too, declare that God does not speak through prophets any more, and that many of their followers would gladly see the elders of the Church silenced for ever, but antediluvian philosophers were confounded by facts, when the flood came, and all who had ridiculed the preacher of righteousness saw their folly, when the predictions of Noah came true,—too late, alas! for repentance in this world. God grant that those who hear the message of the elders of the Church to-day may accept it before it is too late. The gospel

message is still being preached to the nations of the world. How long this will be, only He knows in whose hands the destiny of the world rests.

J. M. S.

MINUTES OF THE BRISTOL CONFERENCE.

THE Bristol conference was held in Cory Hall, Cardiff, South Wales, on Sunday, September 9th, 1917. President George F. Richards, of the European mission, and President Peter E. Johnson and Elders Stephen H. Winter, Herbert P. Haight, Henry C. Phipps, and Ivin Hoggan, of the Bristol conference, were present.

The morning session commenced by singing, "Welcome, welcome, Sabbath morning." Prayer was offered by Elder Henry C. Phipps. The Sacrament song, "Again we meet around the board," was sung, after which, the Sacrament was administered by Elders Herbert P. Haight and Ivin Hoggan.

President Johnson spoke a few words of welcome.

A recitation, the 13th chapter of I. Corinthians, was given by Rosamond Edmunds.

A duet, "Our angels," was sung by Violet and Flora Day.

A recitation, the 24th Psalm, was given by Margaret Edmunds.

President George F. Richards expressed the pleasure it afforded him to hear the children recite whole chapters from the Bible. The children who thus memorize the Scriptures will reap the fruit of their labors in future years. They will be better prepared to engage in the service of the Master and will have greater satisfaction in their labors because they will be able to attain a higher degree of success. Referring to the thirteenth chapter of I. Corinthians, which had just been recited, the speaker said: Charity is the pure love of Christ, and serving and giving to others are but the fruits of charity. In partaking of the sacrament we are reminded of the love Christ entertained for us and the sacrifice He made for the redemption of mankind. If we would be saved, we must believe on Jesus Christ; but belief alone is not sufficient. Our faith must be a living, active faith, and our knowledge put to proper use. Jesus said, "He that believeth on me, the works that I do shall he do also." Salvation can be had only by obedience to all the laws and ordinances of the gospel.

President Johnson said the Sunday-school work was doing well in the conference. He added, we should train a child in the way it should go, and when it becomes old it will not depart therefrom. We must cultivate the spirit of love, and be willing to share with others and live for them and make them happy.

Closing song, "Thanks for the Sabbath school." Prayer was offered by Brother Henry Neal of the Bristol conference.

The afternoon session commenced by singing, "Redeemer of Israel." Prayer by Brother William Caswill, of the Bristol

branch. Continued by singing, "What was witnessed in the heavens?"

Elder Stephen H. Winter said he was pleased to be a missionary. He explained the gospel as the Bible shows us that Christ taught it in former days.

Elder Ivin Hoggan bore a strong testimony to the truth of the gospel. Faith, he said, was the moving power of all action, but we must have our faith grounded in the true gospel that will cause us to repent of our sins and be obedient to the divine plan of salvation.

Sister Doris Palmer, of Bristol, sang, "Hope's golden pathway."

President Richards expressed his pleasure at seeing a number of friends present. Jesus once said, "No man cometh to me, except the Father which hath sent me draw him." A great variety of experiences has been had by the saints in being drawn toward this work. In many instances, they did not understand at first that the Father was drawing them, but later they have understood. Some come to hear us out of curiosity, and some hoping they may find something against us, believing us to be an immoral and wicked or a deluded people. Some come to disturb our worship and annoy us. False ideas have been imbibed by reason of the misrepresentations made of us by our avowed enemies, and men have even become persecuters of the saints, thus fighting against God, and have thought they were doing God's service. It was so with Saul of Tarsus in the primitive days. Jesus predicted that it would be so. As Saul, afterwards known as Paul, the Apostle, when converted, became a very prominent character in the Church, a valiant servant of the Master, so it is in these days. Some who at first were very much opposed have become convinced of their mistakes and have become earnest defenders of the faith. From these experiences of others we should learn the lesson of charity for others and a respect for their religious views. The gospel net is outspread, and it is gratifying to see how honest men and women are being drawn by the Father, in His own way. It is with the Latter-day Saints as it was with the saints of the primitive church. They are everywhere spoken against. But they are a good class of people, honest in their dealings and living by the high moral law of the gospel, which places adulterous relations next to murder in the category of crimes and makes the man in such sin equally guilty with the woman. The adulterer, when his guilt is proven, is cast out of the Church.

The general and local authorities of the Church and the lady missionaries of the conference were unanimously sustained.

Closing hymn, "We thank thee, O God, for a prophet."

Prayer by Richard C. Thomas, of Pontypool. There were fifty-two present.

The evening session commenced by singing, "The happy day

has rolled on." Prayer by Elder Ivin Hoggan. President Johnson welcomed all.

Elder Herbert P. Haight spoke briefly on the eternal progression of mankind. He explained truth as being a knowledge of things as they are, as they were, and as they will be. He stated what the Latter-day Saints believe on the main principles of the gospel.

A duet was rendered by Doris Palmer and Ethel Jenkins, entitled, "O Galilee."

Elder Henry C. Phipps expressed his pleasure at being able to bear a testimony to the gospel. He related his experience in joining the Church. He left Cheltenham before joining the Church, and went to Salt Lake City. He found many churches there, a fact, which, at first, greatly surprised him. He attended meetings in the Tabernacle and was interested in the choir, and then heard the Church authorities speak. He attended other churches, but none appealed to him like the Latter-day Saints. Finally, he left for Canada and settled among a handful of people, who proved to be "Mormons." He studied them, and after a time he became a member. He was rather sceptical about getting out of Salt Lake City, but found there a freedom of worship. He learned that the stories he had heard were untrue. "Mormonism" is the bugbear of the world, but, let men investigate, and they will be astounded, even as he was, and will learn it is the power of God unto salvation, and not what the world thinks it to be. "Mormonism" makes a man a better husband and father, and a woman a better wife and mother. He bore a strong testimony to the truth of the gospel and the divinity of Joseph Smith's mission.

A vocal solo was rendered by Elder Stephen H. Winter, entitled "Calvary."

President Richards said: We have had Latter-day Saint elders laboring in Great Britain for eighty years, and many thousands of good people have received the gospel as a result of their labors and preaching. Of these converts, some are men educated for the ministry, and they have been actively engaged therein. But such a thing as one of these elders being converted to the creed of another religious organization is scarcely known, either in this country or any other in which the gospel has been preached. Other religious denominations build their churches in the Latter-day Saint communities; but they do not convert our people. How do you account for it? People who have sought, found, and loved the truth cannot be converted to or satisfied with that which is not scriptural, and, therefore, not true. Peter, answering the Savior's question to the Twelve, "Will ye go away?" said, "Lord, to whom shall we go? Thou hast the words of eternal life." This represents the attitude of the Latter-day Saints towards their religion. We court an investigation of what we believe and teach, remembering that if we teach a gospel other than that taught by Jesus and His disciples, we are accursed;

hence we say with Isaiah, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

President Johnson thanked all for making the conference a success. He said, we only seek an opportunity of giving people freely what we know to be true. He implored people to prove us, and if we have not the truth we want it shown to us.

Closing song, "O, say, what is truth?" Prayer by President Peter E. Johnson. There were eighty present.

STEPHEN H. WINTER, Clerk of Conference.

FROM THE MISSION FIELD.

Releases and Departures.—Elders Nathan Groome, Jr., Cyrus Robinson, and William W. Kent were honorably released from their labors in the British mission, and left Liverpool for their homes on Tuesday, September 11th, 1917.

Mutual Improvement Association Meeting.—On Sunday, September 9th, 1917, the Mutual Improvement Association of the Hull branch (Hull conference) had charge of the evening services, and a very good program was given. The purpose of the meeting was to create interest in the Mutual work. The meeting was enjoyed by all, and much credit is due the Mutual officers for its success.

Baptisms.—A baptismal service was held on Sunday, August 26th, 1917, at Cheltenham (Bristol conference), when four members were received into the Church. Elder Henry C. Phipps officiated. The new members were confirmed at the first session of the Cheltenham branch conference, by Elders Henry C. Phipps, Ivin Hoggan, Stephen H. Winter, and Herbert P. Haight.

Another baptismal service was held in the same place, August 27th, 1917, when one member was received. Elder Henry C. Phipps officiated. The new member was confirmed by Elder Ivin Hoggan.

A baptismal service was held in Abercarn (Bristol conference) on August 31st, 1917, when two children were baptized and confirmed by President Peter E. Johnson.

A baptismal service was held at Llanover (Bristol conference) on September 2nd, 1917, when five children were baptized and confirmed by President Peter E. Johnson.

A baptismal service was held at Varteg (Bristol conference) on September 3rd, 1917, when one child was baptized and confirmed by President Peter E. Johnson.

Branch Conference.—An interesting and beneficial conference of the Cheltenham and Stroud branches (Bristol conference) was held on Sunday, August 26th, 1917. Elders Henry C. Phipps, Ivin

Hoggan, Stephen H. Winter, and Herbert P. Haight were in attendance. The morning session was held in Cheltenham, convening at 10:30. After prayer, the new members who had been previously baptized, were confirmed, that they might partake of the Sacrament. Elder Stephen H. Winter spoke on the value and beauty of obedience to the first principles of the gospel. Elder Ivin Hoggan said his faith had been strengthened by the baptismal service. Elder Henry C. Phipps spoke on the necessity of receiving the Holy Ghost, and its mission, and gave illustrations of how he had been benefited by obedience to its promptings.

After the morning session the elders divided, Elders Ivin Hoggan and Stephen H. Winter going to Stroud, where the saints were assembled ready for the afternoon meeting, which commenced at 3 o'clock. After the opening exercises, the children gave some interesting recitations. Elders Winter and Hoggan spoke for a few minutes each on the necessity of study and obedience to the gospel. The evening sessions convened at 6:30. The authorites, general and local, were unanimously sustained. Elder Stephen H. Winter spoke on the eternal progression of mankind. Elder Ivin Hoggan spoke on the resurrection and the progression of man after the grave.

An evening session was also held in Cheltenham, at 6:30, which was greatly aided by the music of Miss Winifred Hamblin. Elders Herbert P. Haight and Henry C. Phipps were the speakers. The meetings at Cheltenham were held in the home of Sisters Hoyle and Hunt, while those at Stroud were held in the home of Sister Cooke.

ELDER STEPHEN H. WINTER, Clerk of conference.

DIED.

SHURMER.—July 21st, 1917, of cancer of the stomach, Sister Emma Shurmer. Deceased was born September 29th, 1855, at Cheltenham; baptized April 22nd, 1884, by Elder William Painter, Jr., and confirmed the same day.

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